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movement in American politics. The line of argument presented may be summarized as follows:—Our federal constitution is essentially undemocratic. It was accepted nevertheless by a society little disposed to suffer governmental restraint because the powers of the central government which it created were few and the occasions for their use infrequent. Free sway for individualistic effort for the moment coincided with democratic ideals. Our national development has now changed our attitude toward government. We have approached a social ideal which now demands state action to insure our real rather than our technical equality before the law.

The position which the courts came to occupy under the constitution brought a worship of legalism. The conservative classes came to look upon the courts as an essential protection against popular vagaries. As a result, the rule of reason as interpreted by the courts has become the standard of what democracy can accomplish. Such a standard is unwelcome to a conscious rapidly-growing state. To preserve the advantages of constitutional government it is at least necessary that the constitution should be made more flexible. The amending article will thus ultimately be an object of popular attack. The people will demand a right to reshape their fundamental law with less effort than is now required.

In the states a similar condition of inability to express the popular will has been brought about by constitutional limitations on the power of the legislature, which, when it made mistakes, was punished by cutting down its powers, a process which in fact amounts to treating symptoms, not causes. To insure that the forward-looking forces in state government shall have an opportunity for expressing themselves, the government should be reorganized by removing the swaddling clothes of constitutional limitations, adopting direct legislation as a supplement to legislative action, and increasing the powers of the executive so that it may have greater power to initiate and carry through a legislative program. To insure that its action shall conform to the popular will, the long-term officers should be subject to popular recall.

Unlike most exponents of reform, Mr. Croly is not swept away by his arguments. Reform must be constructive rather than revolutionary. He suggests numerous queries as to whether the new expedients he discusses may not be pushed too far or adopted in forms which will make perversion of the real popular will possible. His closing chapters dwell upon the necessity of a social education for the attainment of a "live-and-help-live" attitude on the part of the citizen, which is the fundamental principle of a progressive democracy.

CHESTER LLOYD JONES.

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DOWD, JEROME. *The Negro Races: A Sociological Study*. Vol. II. Pp. 310. Price, \$2.50. New York: The Neale Publishing Company, 1914.

The announcement of this volume stated that it would give an account of the African slave trade but one does not find such a discussion in the contents. There is given, however, a digest of considerable reading about the various African peoples. The author divides the African continent into zones, viz.: The goat zone, the Northern and Southern cattle, the Eleusine, the banana and manioc zones. He describes the various tribes and races in the several regions beginning with the

Nubians who inhabit the goat zone, "lying between the Nile and the Red Sea and extending from Assuan near the first cataract to Khartum," and ending with the Bantus of the Southern cattle zone, which zone "before the white man's appearance included all of South Africa except the Kalahari desert." After a brief description of the physical characteristics of each region a statement about the economic life of the various tribes, about the family life, political, religious, "ceremonial," aesthetic, and "psychological" life of the same is given.

In Volume II the author frankly confesses his failure in the first volume to interpret correctly the primitive characteristics as compared with those of civilized races and points out a reason for the mistake. Yet in several instances in this volume he takes ground which seems hardly more tenable than some of his former views. For instance, he bases a conclusion as to the psychological superiority of Europeans on the theory of differences in brain weight—a correlation not yet proven, to say the least. Again, his view of the negro's possession of a greater gregarious instinct than European races is hardly borne out by many of the facts given in his own discussion. Further his conclusion that by archaeological and anthropological evidence "the African negro seems to be a survival of the first human inhabitants of the earth" needs only to be quoted to show its questionable quality.

The absence of any maps further reduces the value of the book. The bibliography, including some general works on sociology and anthropology, comprises a "list of the principal books referred to in the text," about one hundred twenty-nine titles.

GEORGE EDMUND HAYNES.

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EMERY, LUCILIUS A. *Concerning Justice*. Pp. 170. Price, \$1.35. New Haven: Yale University Press, 1914.

This essay attempts to state the philosophy of the reactionaries of the day, by which it is hoped to establish that there is no need for any change in our constitutional or judicial systems. It is of peculiar interest to note that this philosophy is essentially the *laissez-faire* policy of the American Revolution, and is indeed but a slight step removed from philosophic anarchy.

"Justice," decides the author, "is the equilibrium between the full freedom of the individual and the restrictions thereon necessary for the safety of society." It is based essentially on the old conception of "the economic man" and leaves out of the account various virtues—pity, sympathy, philanthropy, generosity and the like. Though these make social life more agreeable and contribute much to the sum of human happiness, they are not essential to the existence of the race of society, says the author.

The author frankly admits that the justice which he defines is not the justice of the golden rule, "that we should do to others as we would have them do to us," but is the justice of Confucianism "that we should *not* do to others what we would *not* have them do to us. The golden rule is a precept of philanthropy, of charity, not of justice."

The spirit and argument of the volume is strangely out of accord with a twentieth century conception of society. Society is possible only because the individual is unrestrained save only when the safety of society so demands and is not a